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The AMERICAN FRIEND

JUNE 30, 1955

O Beautiful--for amber waves of grain

Photo by Eva Luoma

Editorial: Food and Patriotism

Testimony of the Soul

A Meditation

By Arthur O. Roberts

There is a common error into which men often enter. "I don't *know* enough to be a Christian," they say; as if *knowledge* were the test of salvation. Mark Twain is reported to have said: "I don't worry about the parts of the Bible which I do not understand; but I am concerned about the parts which I *do* understand, and don't follow."

The brilliant lawyer of Carthage, North Africa, Tertullian, who became a Christian about 200 A.D. wrote a beautiful treatise entitled, "The Testimony of the Soul," in which he asserted that the Soul, itself, is capable of either receiving Christ or rejecting him. "Stand forth, O Soul . . . " he declared, pretending to cross-examine it on the witness stand, "Stand forth . . . I address the simple, rude, uncultured and untaught."

After showing that every soul is aware of God sufficiently to turn to Him, the great jurist concludes: "Most justly, then, every soul is a culprit as well as a witness: in the measure that it testifies for truth, the guilt of error lies on it; and in the day of judgment it will stand before the courts of God, without a word to say. Thou proclaimest God, O soul, but thou didst not seek to know Him . . . "

It is not more law that men need, but more grace, to lift the load of leaden souls, whose guilt is bared by testimony of the soul. Have you noticed the verse which immediately follows the Golden text of the Bible? It reads, "For God sent not His Son into the world to **condemn** the world, but that the world through Him might be saved." What does your soul say—"guilty" or "pardoned"?

TRAINING OUR DESIRE

By Kirby Page

To be at home in the invisible world of the spirit is man's highest accomplishment and deepest joy. Learning how to pray is our most important endeavor. The good news is that every person can pray because he can desire of God. Prayer is the soul's sincere desire, uttered or unexpressed.

Through desire we open the door to God. Because love is a voluntary relationship, the Kingdom of God can be entered voluntarily only. Our Father always treats us as free moral agents, never manipulating us as puppets and never regarding us as robots. It is the nature of God's love to yearn over us, to persuade us, to win us, but never to enslave us or to drive us unwillingly.

God speaks to us through our minds and emotions, our consciences and our wills. When we desire his help, he is able, with full respect for our freedom to chose, to provide guidance and power. The door to human personality cannot be unlocked from outside, it must be opened from within. Desire opens it; the way we use our freedom determines how accessible our senses are to divine instruction. Therefore, learn what to desire.

Desire may be high or low, strong or weak. Thus there are many qualities of prayer. Self-centered prayers are low, God-centered and Christ-centered prayers are high. When self-centered desire is strong, God is denied full opportunity to help us. When desire to know and to do his will is dominant, God has abundant opportunity, and God never misses an opportunity.

Thus desire determines relationship to God and to man. So the training of desire is decisive for character and for destiny. Learning how to pray is learning to want what God wants and to do what He wants us to do. It is easy to see then, that prayer is man's most important business.

SOME BURDENS TO BE BORN

By Charles A. Pierce

The Burden of Earlier Years

For every man shall bear his own burden. Galations 6:5.

Saint Paul would be the last to say that we should not assist others in the bearing of their burden. However, he is sure on this point that in the last analysis a person stands or falls on his own desires, his own deeds. One can face a man toward the light of truth, but he has to be in a receptive mood to benefit from it; one can show a man the way of goodness, but he has to be willing to walk in it. pathway to become a man of integrity.

A person may obtain all the help he can from books; he should secure all the advice he can from friends; he ought to profit by all the experience of his teachers and elders; but he has to form his own judgments and make his own choices. After a person reaches the years of discretion and responsibility, from there on he goes it alone.

The Burden of Later Years

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Ecclesiastes 12:1.

Solomon decided that length of years brings burdens, cares and sorrows. To him they seemed to bring tidings of evil and of unhap

(*Continued on page* 213)

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Editorials . . .

riotism and Food

The birth of America is marked in the minds of citizens generally simply as July the Fourth. More ectly it is Independence Day.

Reflecting on our "independence" the thoughtful erican knows that it can have meaning only insofar he idea is coupled with inter-dependence. Com- e independence, economically, culturally, never ted—much less today. The very area of our politi- life in which independence has value can be de- ed only by the recognition and practice of a healthy r-dependence. It is the part that we play in the al life of man that gives in turn to us the values we cherish most.

Our political-psychological attitudes and practices not up to the economic and technological realities oday. If war comes again it may not only be wide- levastating, but it may be due to the "drag" of *political* thought in a world that is increasingly *one* s *economy*. In an economically shrinking world, ical collisions by nations are likely to be more uent and certainly more dangerous.

The battle for the survival of civilization may be on the wheatfields of Kansas and the cornfields of a and other states, if indeed these fields are coup- into the world-wide battle for bread. To be patri- to defend one's own country is to help it to be of greatest significance in the world of hungry men women—people who need help in getting food heir children, not so much through gifts as through ning to produce food.

A voice speaks from the center of life itself, *he would be greatest among you must be servant of* For this our great country let us pray that she become greater yet in her service to man.

nds and Church Councils

The most vital "membership" is that depicted by s, "I am the vine; ye are the branches." Life f depends on a *union* within which there is a *com- ion*, a current of life. In our earthly relationships, vitality is to be found most intimately in the fam- between parents and children. It should be true for members of a Friends Meeting. The Church arth should also be close and vital in its fellowship e a Christ-vine.

Yet the facts are that most human organizations, the churches, lack the vital currents, the flow of that could make them *one* in the unity of the spirit. ed in most cases our church federations, assem- s and councils go little further than to throw the tituent "members" into a proximity of each other, ing to the future such potentials of faith and life ay spring from the contact.

Yet membership in a "council" of churches, local, national or world, in the nature of the case, cannot be as vital as that of a local fellowship where members meet weekly, share deeply and draw their life largely from one another. The local meeting can approach the meaning of *the Church* and thereby symbolize and demonstrate the direction in which a world-wide fellowship shall move.

If it be discovered by a member that some other member is not genuine, not deeply committed, he does not generally withdraw, seeking to keep himself uncontaminated. Rather the genuine member sees the opportunity to share his own life and help to bring all members of the local Meeting to a higher and more vital spiritual level. Likewise if he discovers other Meetings in his Yearly Meeting which he believes are short of the spiritual level they should attain, he does not counsel division, but a more vigorous spiritual aggression by his own Meeting.

This point of view is especially pertinent in the relationship of churches within Christian "councils" of one kind or another, whether local, national or world wide, where contact or association, in the nature of the case, falls far short of a vital, intimate fellowship. Such relationship may be an opportunity to contribute one's own spiritual life and view.

Voice from a "Glass House"

Every day in our morally befuddled world, we need to raise certain test questions. St. Paul did that, though in a very different context, when he asked, "Must we do evil that good may come?" He then answered, "God forbid!" There are no moral short-cuts for men or nations.

East Africa is a pressing example. Doubtless the Kenya Government does not intend a permanent discrimination against Africans when prohibiting them (whether they are Mau Mau or not) from carrying firearms or ammunition while allowing Europeans (whites) to do so. In the face of an emergency, the policy probably seems like a bad necessity. Whatever extenuating circumstances appear to be at the time, orderliness and discipline will not come out of continued inequity and injustice. Men as men, and not by races, must be judged by the same principles.

No one can visit Kenya, know the difficulties to be faced in controlling and solving the problem brought in through the Mau Mau movement, without sympathy for both the Africans and the government. However, the most fatal mistake is to give evidence to Africans, through discriminating laws, that the Mau Mau have a valid point against European "domination." The sooner that universal law in the colony, equitably applied, gives evidence of the spirit of justice by the government, the more solid will be the social orderliness which is needed. Drastic expediencies do not

answer the *basic* problems. When order comes to the present disorder of Kenya, it will rest upon justice.

Speaking from our own "glass house" we must as readily say that we, under much less strained circumstances, also have our own forms of discrimination. There are moral laws in our universe to which our human laws and institutions must adhere. America and all other nations are not, in the last analysis, on the judgment seat; they are instead *facing* it. History is writing the verdict daily and it will never record that order and security were maintained by injustice.

Freedom to Think

Men seek desperately these three: prosperity, security, and freedom, and generally in that order, though the reverse order is the true sequence, for the greatest of these is freedom. To lose freedom is ultimately to lose the other two—and much more.

Dr. Whitehead has well said that a great danger is that "a rigid system be imposed on mankind, and that fragile quality, his capacity for novel ideas, for novel aspects of old ideas, be frozen and he go on century after century, growing duller, more formularized, until he and his society reach the static level of the insects."

One would indeed have a pessimistic view of man to believe that this ever could be; yet it is the kind of fate that would go with the loss of freedom—especially freedom to think. That is the wellspring of our future. This is followed by freedom of speech, of press and of movement. When any one of these closed, the others are soon lost. The first casualty g erally is freedom of movement.

It is very important to penetrate all possible "c tains" of today. They are more dangerous than ideas on the other side of them, however errone those ideas may be. Whether these penetrating mo ments are from West to East, or the reverse, they very important to the creation of a new spirit of fr dom.

The visit of British Friends to Russia seve months ago, and the present American delegation, r returning, are a part of the new movement wh seems to be opening. Given full opportunity for tential enemies to see and know each other, enm can be dissolved in the freedom to investigate, to to know facts, to discuss them—in short, the *freed to think.* May this movement deepen and spread!

It is to our own interest in security and prosper that such freedom shall be increased. A world in wh there is nothing to hide is a world in which ligh welcome and the light will dispel darkness and corr the errors. When men seek darkness rather than li it is evidence that their deeds are evil. *He who d what is true comes to the light.*

E. T. E.

Our Unfailing Guidance

Shooting The Sun

By Walter R. Williams

Walter Williams is General Superintendent of Ohio Yearly Meeting (Damascus). He has written before for The American Friend, *and has been very helpful in some Friends gatherings related to Five Years Meeting work.*

During a dozen trans-oceanic voyages which the writer has made in the service of the King no act by the officers on board the ships has intrigued him more than that of "shooting the sun." Ocean-going ships carry an instrument called a sextant by use of which their latitude is frequently determined. In other words, they employ this instrument to locate their position. Is the ship keeping to her appointed sea-lane, or have the ocean currents and storms thrown her off course? What corrections are needed as she continues the voyage?

It should be noted at once that his sextant is not directed toward the tossing waves or unguided driftwood. Rather the mirror on the arm of this instrument is turned upon the sun or a fixed star—some object which is time-tested and dependable. One does not find the harbor observing the flight of birds or the drift of clouds.

Again, the longitude of the ship's position may be computed simply by comparing the time of high noon as indicated by the sun, the standard time of Greenwich as shown by the chronometer on board—for every ship carries such a delicate timekeeper of highest attainable precision, and in our age of wireless messages it is always possible to check the accuracy of the chronometer. Thus the navigator on the widest expanse of ocean can determine within a mile his exact location. So it is that, amid storm and darkness, he can with confidence press onward toward the port to which the ship's papers direct.

Turning our thought now from ocean travel to the voyage of life, may one suggest that it is imperative for those entrusted with the leadership of the Church of Jesus Christ, whether in the local me ing or wider areas, to know bo location and direction. The eter destiny of multitudes is our co cern and we are answerable to t Captain of our salvation a theirs. We need frequently, private and in groups, to "shoot t sun," to level our sights on etern unshakeable realities. There a some things which cannot shaken. If one were to attempt list of them he might well beg with the throne of God which "forever and ever" (Ps. 45:6); a then continue with His Son, "Jes Christ, the same yesterday, tod and forever"; thence to the Kin dom of God "that cannot be sha en" (Heb. 12:28), the Word of G "forever settled in heaven," t Holy Spirit who is given to le believers into all truth, and ma more—all dependable "suns a fixed stars" and visible within o spiritual horizon. We can know t way if only we are willing to se it.

There is a wideness in God's pu

se and love as well as in His cre-
on. Who of us has not been made
marvel again and again at the
easureless universe as modern
ronomy has pushed back its un-
covered borders and expanded
r cramped childhood concep-
ns? It is thus also with things of
e Spirit. God's provisions for His
eature man are beyond the com-
ehending or the telling. Yet,
igue by league, we can explore
d marvel, so entranced that we
arn that others may share
d enjoy our ever-growing privi-
ges.

It is the conviction of the writer
at the Friends Church was es-
blished in the purpose and plan
our Lord to help myriads of
uls to God and heaven and ex-
plify His transforming power.
is given us to sound a distinctive
essage as Friends and at the
me time to publish the entire
spel of salvation from sin and
holiness of heart and conduct.
rist has met us. The Galilean has
nquered! Something of His
mpassion has seized upon us and
e feel a sense of mission to lost
en, convinced that in some real
gree their temporal and eternal
vation depends upon our faith-
lness.

Let us again "shoot the sun" in
ings of the Spirit. Is our beloved
urch following the course set for
r in our sailing orders? Are we
equently looking at the unshake-
les of God? Or have we in all
r groups, in greater or less de-
ee, come to depend for direction
on the floating debris of human
hemes and philosophies, all for-
tful of God's measureless pur-
ses for us and others? The latter
urse will never bring us safe to
rbor, nor will it enable us to
lfill the task assigned us by our
ptain here and now.

Divine worship in Spirit and in
uth is priceless. The Presence in
e midst is unspeakably precious.
ristian education by teaching
d by preaching adds instruction
d correction to us all and has
al place in preparing unsaved
es to seek repentance and the
rgiveness of sins. Once again,
hat book on social relationships
ives home its lessons so directly
the Bible? While our citizenship
in heaven, if we have been born
ain, we also have temporary
izenship here on earth with in-
capable responsibilities toward
ciety. We are called to be mes-
ngers of truth, of salvation, of

(Continued on page 206)

On a Quaker Frontier

Notes on Negro Education

Among North Carolina Friends

By Alice Paige White

In view of the current problems on desegregation, these notes from our North Carolina Friend are of special interest.

That we may get a view of the educational background of the Negro in America even before the Civil War let us realize that, of all our immigrants, the Negro alone was forcibly brought in to be bought and sold by the white man. Although some were kings in their own land and many others persons of intelligence, they, as well as the others, were treated as superior to beasts, but definitely inferior to their white masters.

South Carolina and some other states had laws against the literary instruction of slaves, making it a finable offense for any to be found teaching them to read. From the Minutes of North Carolina Yearly Meeting of Friends in 1884 we find a memorial that was sent to the General Assembly of North Carolina urging repeal of such laws, but the petition was not granted. Those who taught their slaves may not have been prosecuted, but were often persecuted socially as if outcasts.

Within the range of Deep River Meeting of Friends near Jamestown, George C. Mendenhall was active in educating his Negroes between 1820 and 1830. Even before 1787 Negroes had been sent to school by Quakers and some had been given the rudiments of learning at home.

The Friends first-day schools, opened in 1818 by Levi and Vestal Coffin at New Garden, now Guilford College, were not identical with the Bible schools. The former were for teaching the slaves whose masters allowed them to attend to learn simple reading and spelling, at least of two-syllable words. Friends were advised to use exertion for the education and religious training of the people of color under their care. The advice continued as follows. "And dear Friends, we are constrained in love to remind you of the neglected situation of the black people under Friend's care with respect to suitable education to enable them to minister to their own necessities and to fit them for the enjoyment of a state of freedom." (1813)

Levi and Vestal Coffin taught Negroes in classes, and some learned simple words. "However this work had to be given up because neighboring slave-holders who were not friendly to the work said it made the slaves discontented and uneasy. We kept our own slaves at home and were obliged to give up our school and succumb to the influence of the slave laws. Thus ended our slave teaching." (Quoted from Vestal Coffin, Jamestown, N. C., about 1821).

The Freedman's Bureau of the United States was set up March 3, 1865. One of its five branches was the establishment and maintenance of schools for Negroes, most of whom were illiterate. The Bureau was continued from 1866 to 1872. Quoting the *New Funk and Wagnalls Encyclopedia* we note the following: "Although the Bureau was denounced as an instrument of Northern politicians for economic and political advantage, its accomplishments include establishment of a system of free public schools for Negroes and of such outstanding educational institutions for Negroes as Howard, Fisk, and Atlanta universities and Hampton Institute; the expenditure of about $20,000,000 in various types of relief and assistance; and some improvements on the social, economic and political status of Negroes in the South."

Beside the work of Levi and Vestal Coffin of Jamestown other Friends were much concerned. Benjamin Franklin Blair taught a school for colored people on the borderline between Randolph and Guilford Counties about 1870. The school was called "Little Davy" and is now one of the Rosenwald schools.

Solomon Blair started a school to teach Christianity and the three R's in 1867 in a two-room building on the outskirts of High Point. In 1891 the Asheboro Normal School, maintained by Quakers in New York to train Negro teachers, outgrew its facilities. As it was hard to find rooms for the seventy-six out-of-town pupils, it was found necessary to have larger quarters, and in the move to a more thriving place High Point was chosen. The enrollment of the High Point Nor-

mal School in 1892 was 193 with an average daily attendance of 125. The ages of the pupils ranged from 16 to 64.

It seemed desirable that various trades such as carpentry, bricklaying, and agriculture be taught, so a committee from New York Yearly Meeting interviewed Booker Washington and the industrial part of the school was established. The first acre plot of land was planted in corn, wheat, and sweet potatoes. This project helped feed the students and trained them in scientific farming.

The work progressed and the New York Friends continued their regular visits, but it was decided that the purpose for which the work had been established was in good measure accomplished. Yet the Committee desired to devote the property to Negro education; therefore they proposed to turn over the five acres of land and the buildings to the city of High Point for a Negro high school, and the city took over the grounds and buildings making various additions and improvements. On the first of this month (1955) contracts were awarded for a large and modern gymnasium.

In 1950 when the old buildings were replaced by new, the school was renamed "The William Penn High School." The Quaker tradition is still further continued by an annual essay contest on some Quaker theme for a $150 scholarship award. This money comes from the income received from the sale of the school farm.

Two other schools under denominational care are in Greensboro. The Lutheran College is located on East Market Street Extension. As its name implies, it is under the care of the Lutheran Church. Its aim is to give theological and technical training to future ministers.

Bennett College is a growing and flourishing girls' college, accredited in the Southern Association of Colleges. In one of Bennett's attractive brochures we find this sentence, "There are now in the United States 109 colleges for Negroes. Of these, five are tax supported (outstanding is Agricultural and Technical College in Greensboro). Twelve of the 109 are in North Carolina. Bennett is one of only two under Methodist care devoted to the education of Negro girls. It is also one of only three in the whole United States of equal standing."

Friends have always felt that education makes the Negro more useful to his race and to his community instead of giving him an egotistic attitude, or, as some put it, "making him uppity." However I regret to say even some few Quakers have inherited a touch of race prejudice that crops out when they discuss desegregation.

Calendar of Summer Institutes

American Friends Service Committee

The American Friends Service Committee today announced a schedule of twenty-two world affairs institutes in twelve states, and a list of fifty speakers that included the son of a Uganda tribal chieftain, a department store expert in oriental art and an unsuccessful candidate for president.

The list of speakers, said James Bristol, represents one of the most varied in the twenty-eight year history of the institute program. At least six foreign countries are represented. Included among the foreign-born are a great-grandson of an English poet laureate, the daughter of a Korean congressman, an African sociologist, a Japanese pacifist, a German-born economist and a French-born author of children's books. Following is the calendar of Summer Institutes.

For information concerning the following Institutes it is suggested that inquiries be directed to the sponsoring regional AFSC offices.

Sponsored by Southwest Regional Office
2106 Nueces Street, Austin 5, Tex.
Adults Institutes of International Relations—June 6-16

Sponsored by New England Regional Office
130 Brattle Street, Cambridge 38, Massachusetts
Adult Institute of International Relations—June 12-19
Avon Old Farms, Avon, Conn.
High School Institutes—June 28-July 5; August 19-16
Family Institute—August 21-28
Camp Mi-Te-Na (Indian name meaning "Crescent Moon") Alton, New Hampshire

Sponsored by Des Moines Regional Office
4211 Grand Ave., Des Moines 12, Ia.
High School Institute—June 18-25
Y.W.C.A. Camp, Boone, Ia.
Family Institutes—August 14-20; August 22-28
Danebod School, Tyler, Minn.

Sponsored by Southeastern R gional Office
Box 2109, Greensboro, N. C.
Adult Institute of Internation Relations—June 8-12
Guilford College, N. C.

Sponsored by Pacific Southwe Regional Office
Box 966-M, Pasadena 20, Calif.
High School Institute—June 1 July 4 (two-week work cam seminar)
Adult Institute of Internation Relations—June 28-July 4
Whittier College, Whittier, Cal fornia
Family Institute—July 9-16
Camp Maranatha, Idyllwild, C lifornia

Sponosred by Middle Atlantic R gional Office
20 South 12th Street, Philadelphi 7, Pa.
College Institute—June 9-18
Camp Danby (Ithaca Colleg Camp), near Spencer, N. Y.
Adult Institute of Internation Relations—July 9-16
Cornell University, Ithaca, N. Y
High School Institutes—June 2 July 2; August 21-28
Camp Danby (Ithaca Colleg Camp), Spencer, N. Y.
Family Institute—August 13-20
Westtown School, Westtown, P

Sponsored by Northern Californi Regional Office
1830 Sutter Street, San Francisc 15, California
High School Institute—June 1 25
Lake Tahoe, Skylandia, Calif.
Family Institute—August 7-13

Sponsored by Kansas Regional O fice
2023 University, Wichita 12, Kan
Adult Institute of Internation Relations—June 2-11

Sponsored by Chicago Region Office
59 East Madison Street, Chicago Ill.
High School Institute—June 2 29
Lake Forest, Illinois.

Shooting the Sun

(*Continued from page* 205)

judgment, for many resist God will.

One would close this simple me sage by repeating a thought earlie stated; We need frequently, in pr vate and in groups, to "shoot th sun," and then with "full stea ahead" press forward toward th harbor with our lookouts ever o the alert to rescue yet others wh are adrift on life's sea.

What Is a Friend?

By Dorothy H. Craven

Here is a statement on Friends from the point of view of a Kansas friend, Dorothy H. Craven, professor of English in Friends University.

The Society of Friends, known more widely as Quakers, began under the leadership of George Fox in England in the middle of the seventeenth Century. We who are members of this Society are a group of people holding a common loyalty to Jesus Christ and to the teaching of the New Testament. Drawn together in the Spirit of Christ, we are concerned to serve in the power of the same spirit and to realize in terms of fellowship and devoted life all those values that are together called Christianity.

We number almost 120,000 in America and nearly 100,000 more in other parts of the World. While the Society of Friends is a group numerically, it is one of the few denominational fellowships which have some form of international organization. It has been represented at all of the ecumenical meetings from the Edinburgh Conference in 1910 onward, and the largest American body of Friends has full membership in the World Council of Churches.

In order to indicate more definitely what it means to be a member of this group who seek together to worship and serve in the spirit of Christ, I should like to suggest some of the values which I find in the Friends Fellowship.

In a rural Friends Meeting when I was only a small girl, I came to know in a very real way, as George Fox had expressed it earlier, that there was one, even Christ Jesus, who could speak to my condition. Those early years with my family in that small Friends Meeting had a great influence on me. The years since, however, years which included wider fellowship with people of other denominations, have brought to me a fuller realization of what the Friends Fellowship means, and have given me other reasons, in addition to that early influence, for my present choice to be a Friend.

Although much of what appeals to me in the Friends Fellowship is by no means the exclusive property of Friends, I find certain emphases particularly helpful. First of all, I value the Quaker emphasis on the direct relationship of the soul with God, on the possibility and necessity of one's knowing God through His Son and being led daily by His Spirit. That every believer is his own priest is, of course, a basic belief of Protestantism as a whole; Friends have simply given it special emphasis as it relates to all aspects of life.

Because of our belief as Friends that each person can know God directly and be led by His Spirit, we emphasize the equality of all believers. Thus we draw no sharp distinction between ministers and laymen, since we consider rather that all of us are called to be ministers of God. We differ, to be sure, in our gifts and in our methods of ministry, but are equally responsible to God for the exercise of these gifts. Recognizing that God grants to certain ones special ability to exhort, to preach, to give pastoral care, we feel nevertheless that every member has the privilege and obligation to be faithful in any ministry to which God calls him.

This conviction lays on each of us the necessity of being, not passive, but active participants in every service of worship. The Friends practice of silent or of unprogrammed worship rests on the belief that we need to wait in the presence of God, allowing His Spirit to speak directly to our souls and to speak, if He chooses, through any member of the group. Even in our pastoral meetings, such as we have here in Wichita, we recognize that God can and does minister through others than the pastor and that everyone has his responsibility in the worship.

Believing that God is indeed a Spirit and must be worshipped in spirit and in truth, we as Friends consider the one necessary baptism to be that of the Holy Spirit and the essential communion to be a meeting of man's spirit with God, a communion which can be accomplished without the need of outward symbols.

Our conviction that we can be led by the Spirit, both as individuals and as groups, causes us to seek in our business, in the various decisions that we must make, not to be guided simply by majority rule, but rather to ascertain the will of God as He speaks to and through the individuals of the group. Thus, if the clerk who is presiding can feel a unity in the meeting, he formulates a decision by this "sense of the meeting"; if unity cannot be reached in one meeting, the Friends way is to seek further the guidance of the Spirit, postponing decision until unity can be reached. Sometimes, to be sure, this method is slow; but it seeks a decision which is really satisfactory, not one which must be accepted simply by majority rule.

This stress on the responsibility and opportunity of every believer to give vitality to the meetings for worship and unity to the meetings for business challenges me in my own spiritual growth and witness, and enriches my life as God speaks through other members of the church to the needs of my soul.

Another Friends emphasis which I find helpful is the conviction that each believer's daily life can and should exemplify the leading of the Spirit. As Friends, we seek to draw no sharp distinction between the sacred and the secular; all of life is to be held as sacred, to be lived in the love and under the guidance of God. The Quaker emphasis on simplicity and integrity of life stems from our desire to live with the one purpose of letting God direct us in all our relationships.

Basic in this conviction that all life is sacred is the value Friends place on every personality. Holding that there is that of God in every man, that is, that every person is capable of responding to the Spirit of God, Friends have always sought to utilize every means of making possible each person's response to God's Spirit. Friends have never considered persons superior or inferior because of any such factors as race, sex, or economic condition; each person retains something of the image of God, is a soul for whom Christ died, and is therefore worthy of respect and Christian love. Thus Friends have sought to gain equal rights for women, to free slaves, to improve prison conditions, to carry the Gospel to other lands, to al-

leviate human suffering wherever it is to be found. Thus, too, Friends have laid special emphasis on relieving tensions, reconciling factions, and preventing war, which, we believe, violates human personality and cannot be reconciled with the teachings of Christ. I find that this emphasis on the worth of each person deepens my own sensitivity to human need and also gives me an opportunity to help meet such need.

Finally, I value the fellowship of Friends because it encourages fellowship with all other believers. We Friends know that we have no monopoly on the guidance of the Spirit; if we follow our own deepest convictions, we can worship with all other believers who also worship God in spirit and in truth. Thus we seek to be a part of the answer to our Lord's fervent prayer for all who should believe in Him: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Letter from Russian Delegation

Dear Friends:

Our group of six Friends has now been in Russia a little over a week, and our experiences have been many and varied. We spent two days in Leningrad, a city that suffered much during the war and still shows the marks of its 900 day German siege. It is a city filled with ex-palaces and handsome monuments, but it does not have the life and color of Moscow.

We have seen quite a bit of Moscow during our days here. We are not here at the invitation of any Russian group, but rather on our own under the regular Russian Tourist Agency, called Intourist. They of course have wanted to show us their particular points of interest, and we have gone willingly to the huge new buildings of the Moscow University, which rise like a mirage on the plain just outside Moscow; to the really impressive subway; to the Kremlin, where we toured three historic churches and a museum; and to the mammoth Agricultural Fair, which is designed to show Russian farmers the advantages and possibilities of collective farm life. At the fair we met the chairman of the Molotov farm, who indicated he might be among the Russians exchanging visits with Iowa farmers.

We have also done a great deal

(*Continued on page 214*)

Quakers and the International Christian University of Japan

By Stanley I. Stuber

The International Christian University in Japan is rich in Friends.

On its faculty are Dr. Iwao Ayusawa, who is serving both as Director of Public Relations and Professor of International Relations, and Miss Tane Takahashi, associate librarian in charge of cataloguing and services. Dr. Ayusawa, immediately following World War II, was called upon to assist the Japanese government in the drafting of its new labor laws.

Miss Takahashi was associated with Elizabeth Gray Vining in the education of the Crown Prince and has recently completed her work for a graduate degree in library science, having also served as assistant librarian in Bryn Mawr. She is regarded as a leader among Japanese women. Miss Takahashi is expected to return to this country next fall to participate in a seminar to be conducted by the United Church Women of the National Council of Churches.

Another faculty member at I. C. U. is Dr. Gordon Bowles. He is guest professor, on a part-time basis, of anthropology. He is also serving as associate director of the International House in Tokyo.

Princess Sitsuko Chichibu, while not a Friend, is a graduate of Friends School in Washington, D. C. She serves faithfully as an Honorary Councillor of the International Christian University. She recently said in a message to the Women's Planning Committeee of the Foundation in New York:

"It is premature to predict from now how successfully the first graduates of I. C. U. will compete with the graduates of other well-established universities in their struggle for existence in these hard times, but I trust they have wise enough professors to prepare them for their future battlefield.

"International Christian University is certainly a great adventure, and its future is bristling with problems. However, it is an adventure worth making, and I take this opportunity of expressing my deep appreciation of and thanks for the wonderful cooperation and help you always so readily render us."

Other friends who have taken special responsibility in the development of the University are Miss Esther Rhodes, who is a member of the I. C. U. Council Japan; Miss Jane Rittenhous former language teacher at W mington Friends School, and nc teaching at the Friends Center Tokyo, who is a member of tl Women's Planning Committee the Foundation; and Dr. Hugh Bc ton, Director of the East Asian I stitute at Columbia Universit who is Vice President of the Fou dation.

Mrs. Vining, who is a sponsor the National Women's Planni Committee of the Japan Intern tional Christian University Fou dation, made a splendid contrib tion to I. C. U. in her address ma at the luncheon sponsored by tl Committee in New York City January 20, 1955. After speaki in detail about her experiences Japan, and particularly as tutor the Crown Prince, she declared:

"There are many ways we c help — through government a through political measures, throu generous immigration laws a tariff adjustments, through c tural interchanges, throug projects of many kinds. Today am thinking especially of educ tion and the cry of that teach comes back to me: 'But how c we give the children a democrat education when we haven't h one ourselves?'

"If we give them of our best and how can we give less than o best?—what greater gift could v give than an opportunity to d velop Christian leaders amo their own people and teachers w themselves have had a democra education in an interdenominatio al Christian university? I belie that the International Christi University is unique among u versities in Japan and that it d serves the enthusiastic and gene ous support of the American pe ple.

"There are other Christian c leges in Japan which are doi fine work, especially in the real of character training, but they a the products of one or anoth denomination and their academ standards, to speak quite frank are not high enough to win t whole-hearted respect of the Ja anese people.

"The International Christi University, however, *has* real high academic standards. It is su ported and administered by the Protestant denominations. has a splendid faculty which is Christian and truly internation

awing on other countries besides pan and the United States. It s before it possibilities for owth and influence that simply uld not have been dreamed of enty years ago. It is limited only the need for financial support—d in our great bountiful country at should not be too difficult to t."

What Men Can Do

By Merritt Murphy

The numerous, and invaluable, rvices of women in local meet-g programs are readily rec-nized and long appreciated. hat would a meeting do without women to sew and collect thing for the American Friends rvice Committee, sponsor mis-nary projects, serve dinners for rious church groups, teach in nday school and daily vacation ble schools, aid needy persons, it the sick, clean and redecorate urch rooms, and the many, many ner activities in the local church ogram so dependent upon a man's touch to insure their suc-ssful completion?

But what can men do? For far long, too many men have car-d their religion in their wive's mes. As a result, the services and ncerns of men in the meeting ten times are not so readily cognized or well known.

Only in recent years, in many etings, have men assumed an tive and vital participation in e church program, no doubt in rt the visible results of a general surgence of religious interest ong laymen throughout the na-n.

In thinking about what men *can* , let's take a look at what men e doing in some of our meetings ross the land. Last year, six al groups of Quaker Men re-ived special recognition for their ograms of concern and service. Here's why: Center Meeting in io (Indiana Yearly Meeting) mpleted a church parking lot, ve $500 for a new girls' dormi-y at White's Institute, purchased d fenced ground for a garden at e parsonage, cleaned the church wn and purchased tables and a rage truck for tables for the urch basement.

Quaker Men of Westfield, Ind., Western Yearly Meeting) have a ng-standing project of furnishing wers for services each Sunday. ie flowers then are taken to shut-ins and hospitals to provide additional cheer and joy. In addition, last year Westfield men helped build a new parsonage, added to the church parking area, cleaned the church property and aided a needy person in the community.

The men of Little Ridge Meeting in Indiana (Indiana Yearly Meeting) had a variety of activities. They also gave $500 to the White's Institute dormitory fund, they started a church library, sponsored a church supper and fellowship evening, sponsored donations for CROP, compiled names of non-resident members of the meeting, made up a mailing list of members and friends of the meeting to receive Quaker Action, and sponsored a program by the White's Institute choir.

Leesburg, Ohio, (Wilmington Yearly Meeting) likewise has an active men's program. There the men worked together in raising 22 acres of corn and caring for a 600-plant raspberry patch, helped with local church property improvements, contributed labor for the construction of a lodge at the Yearly Meeting camp site, held a father-and-son banquet, and took charge of services on Laymen's Sunday.

Long Beach, Calif., (California Yearly Meeting) Quaker Men took special interest in Quaker Meadow, the California Yearly Meeting youth camp. They held seven week-end work camps at Quaker Meadow, located in the high Sierras of central California, improving camp property and grounds and repairing equipment. Long Beach men also redecorated rooms in their church building and contributed generously to California Yearly Meeting Quaker Men projects.

A visitation program with men in nearby meetings and a general property improvement program, including the installation of a new furnace at one of the rural meetings in the area, were the major activities of the Portland Quarterly Meeting (Indiana Yearly Meeting) Quaker Men last year. In addition they contributed to the national Quaker Men Finish and Furnish project and sent representatives to Yearly Meeting Quaker Men sessions as well as to the national conference of Quaker Men in California.

These are a few examples of what men can do as they find their place in God's great program.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

The Virginia Exiles, A Novel by Elizabeth Gray Vining; J. B. Lippincott Company; 317 pages. $3.75.

In *Windows for the Crown Prince,* Elizabeth Gray Vining revealed herself as a writer of readability and a person of dignity and warm understanding. Now in a historical novel, she confirms that first impression. The Virginia Exiles were a group of twenty Philadelphians who, during the Revolution, were arbitrarily banished to Virginia on suspicion of being "inimical to the American cause." Seventeen of the twenty were Friends. Arrested without due process of law, exiled without a hearing, and after eight months released with only an inept explanation, this strong-willed group clung throughout to their principles of peace and of liberty of conscience.

The story is spun around the person of young Caleb Middleton, Jr., included in the group because his father had closed down his iron furnace rather than make munitions for the American army. Caleb's Quaker beliefs did not take so pure a form as his father's; he believed it was right to resist the British invaders and was embittered by his father's drastic action. The only terms offered the prisoners was the alternative of taking a loyalty oath to accomplish their release. This they refused to do, and Caleb stood steadfast with them. Through the experience, Caleb searched himself and arrived at maturity, found the strength to carve his own destiny according to the best leadings of his conscience; in it too, he found romance and the girl of his heart.

This story, laid in a century past, could not be more timely. It brings into sharp focus the present-day predicament of Friends and of others who resist on principle the matter of loyalty oaths, who find themselves in a society in which the keystone is too often "expediency" when insight into the human heart and soul and mind might well accomplish more.

The author makes each of these twenty exiles emerge as clear-cut individuals. She tells her story without indignation, simply and straightforward, letting the facts and events speak for themselves. Her occasional quiet humor is de-

lightful. She is a sharp observer of human nature, reaching into the depths of her characters to find their minor as well as major strengths and weaknesses, and making them live for the reader.

Even with its lack of action, the story is absorbing in its significant relevance to today's issues.

Life Looks Up, by Charles B. Templeton; Harpers; 180 pages; $2.50.

Charles B. Templeton is an internationally famous evangelist who has had exceptional recognition. He is also well-known for his work among youth and his evangelistic efforts on radio and television. His T.V. program, "Look Up and Live," directed to non-churched young people, is a most successful venture.

Life Looks Up abounds with the same high sense of adventure and realistic faith that one feels through the personality of Templeton. Such chapter headings as "Revolution, Christian Style," "The Bigger They Come," "How to be Good the Easy Way," "Land of Beginning Again," "Life Looks Up," "God Believes in You," "The End Is the Beginning," give some idea, however inadequate, of the contents.

For those who are looking for an excellent preaching style, Charles Templeton has it. His messages are interesting. His illustrations are both illustrative and illuminating. His words are simple and direct. He has something to say. He stimulates both the imagination and the intellect. His messages are timely. He does not necessarily use traditional phraseology, but he does have a practical theology, and a way of applying the Christian message to today's problems. He is very convincing, not only by his logic but by his spirit and enthusiasm.

If you read this book you will be more awake, more dedicated, more inspired to work at our common Christian task.

Leonard R. Hall.

Co-operatives: The Britis Achievement, by Paul Greer; Ha pers; $3.00.

Here is a stimulating and cha lenging book, a close and carefu study of British co-ops drawn on background of comparison an contrast to co-op and social move ments in other parts of the worl This is an exceptional book. Th reviewer has read scores of book on co-ops in the past twenty year and this one is right up near th top of the list; possibly at the to Is is readable and human, mor so than any book about co-op since "Paddy the Cope." At th same time it is comprehensive, ob jective and scholarly. Do not thin by the word "scholarly" that th book is a heavy unreadable tome

All those who are interested i gradualism in social progress, thos who have faith in people's abilit to educate, train and help them selves and each other should rea and circulate this book.

Stanley Hamilton.

PATIENCE

(Written in answer to John Crooke's letter to Isaac Penington concerning his seeking, "I sat alone as a sparrow upon the house top.")

Cold and dreary was the morning.
Clung the sparrow to the roof top.
Round him blew the bleak winds crying;
Sat he there upon the roof top,
With his feathers fluffed about him,
Trying to keep warm with feathers.

Does he think this cold ne'er endeth?
Does he feel the gray clouds gathering?
Always casting darkness o'er him?

Nay, wee sparrow, shines the bright sun,
Always there to fill your body
With its warmth; the bright sun ready,
There to shed its light upon thee.
When the clouds have passed from o'er thee
And the cold winds ceased their sighing,
Like the love of God o'er spreading
Covering all, it melts the darkness.
Soon, the clouds and cold winds passing,
Peeps the sunshine through the grayness,
Filling all with warmth and sweetness,
Melting all that's foreign to it.

Beat not thy wings against the cold winds,
For a stronger power than thee is
Ever covering o'er that darkness,
Melting it to nothing round thee.
Patience then, oh little sparrow;
Sit thee still upon thy roof top.
Wait, the clouds and wind will vanish,
And the sun will brighter be.

Gloria Kershner.

PENINGTON'S INWARD JOURNEY

(Poetic variation on the original theme)

From early childhood, I had known the spring
Of life. In tender years enlightedly
My heart looked toward the Lord, and this did bring
True sense of faith, hope, love, humility.
Yet strange I dared not trust my spring of life,
And thus became a broken, shattered thing.
Though divers came to comfort me, the strife
Raged on and on, for I had lost the Spring!

And oft I cast myself upon my bed
In mourning, over secret sins, and still
Was tempted till my very heart had bled,
And when, the Lord at long last gave His will
To own me and to seal me with His love,
The light sprang up within me and I found
That all was glorious to my eyes, above,
Below, and yea, in outward creatures round!

And so was everything about me sweet
And lightsome.—But soon I felt that this
Estate was a too high and mighty mete
For me. "O Lord, too great for me such bliss,
Pray let me thine own humble servant be
And give me what is suited to my state!"
And this He did, yet left a savory
Of sweetness, comfort, most proportunate!

Myself I let be disciplined by Him,
And waited for the feeling of His own,
His precious seed. May ne'er this spark grow dim
Which so enlightens me! Not me alone
But thee! For now of this I testify
Through love and stirring life; this hour
Retire and wait—the Lord can make thy dry
And sapless state a thing of living power.

Emma Wendt.

Pamphlets for Peace

Speak Truth To Power, A Quaker
arch for an alternative to vio-
ce. A study booklet prepared by
vorking party for the American
ends Service Committee; 70
ges; $1.25.
low Much Do You Really Want
ace? by Arthur Goodfriend.
blisher, Institute for Interna-
nal Order; 22 pages; no price
en.
The Way of Peace, by Martin
imoller. An address to the
urch Peace Mission at Evanston,
54. Publisher, Friends Peace
mmittee (London); 8 pages;
ce 3d.
To Make a Free World, an ex-
ration of a new foreign policy
Stephen Raushenbush and
wey Anderson. Publisher, Pub-
Affairs Institute; 54 pages; 25c.
"The road to hell," we are told,
paved with good intentions." I
cerely hope that the road to war
y not be paved with peace
mphlets. Here are four which
worth our serious attention.
Despite differences in format,
e, appearance, and conclusions,
re are general similarities. All
tain an analysis of the contemp-
ry world, a statement of choices
ich are before mankind, the
ic ideals to govern the choices
d appeal to individuals. Two are
itten from a pacifist point of
w and two from a non-pacifist.

A Testimony

The smallest of the group by
emoller is a testimony of this
inent Christian to his growing
igious experience which led him
m being an army officer (Ger-
n) in World War I to resisting
tler in World War II (and serv-
time in a concentration camp)
active participation now in the
cifist Fellowship of Reconcilia-
n.
Pastor Niemoller has reached
s decision on essentially Chris-
n grounds and with intimate
quaintance with the ruthlessness
totalitarians.

U. N. Charter Review

Arthur Goodfriend has authored
d edited several excellent books
recent months usually dealing
th Technical Assistance. They,
does this pamphlet, have a high
der of technical quality in pres-
tation, a combination of pictures
d text to make the subject mat-
easy to grasp.

Primarily, the purpose is to get responsible and concerned citizens to discuss Charter Review as a means of strengthening support for and understanding of the United Nations. It contains one brief, regrettable misstatement of the pacifist position. Read it anyway.

Foreign Policy with Appeal

The Public Affairs Institute pamphelt stimulates thinking and moral resolve, and contains considerable common sense. We have huge resources and high purposes. The world contains a billion people in the less developed areas with whom we should form a partnership to achieve for them personal freedom.

Here are the essentials of a new foreign policy proposed, not as a cure-all, but to deal with this factor in human relations:

"1. We will join with a billion people living in the less developed areas to make the achievement of personal freedom for them the chief purpose of our common relationship.

"2. We will call upon our communities and voluntary organizations to share with these people our own experience in living together in a free society.

"3. We will join with them in undertaking a sweeping job of land reform in order to break the feudal barriers to personal freedom.

"4. We will replace our present aid program with responsible regional partnerships of nations, and contract together with them to provide the living conditions necessary for a free society.

"5. We will pledge ourselves to put a solid foundation of resources and time underneath these joint efforts to achieve personal freedom for a billion people and to demonstrate its value to them."—inside cover.

In addition to the specific, though necessarily somewhat oversimplified, proposals of the booklet, it makes its appeal on a high moral plane. It begins with the same analysis of today's world as does the AFSC pamphlet. War has reached a stage of bankruptcy as far as providing security. This is true even of the threat of warfare, say the authors on page two. However, this fact leads to a far different conclusion here than it does in *Speak Truth To Power.*

"We have both the economic power and the moral power to win. We do not have to lose or go to war. These are not our only choices." (p. 15)

Absolutist Council

Speak Truth To Power is a disappointing booklet. One can question both the "truth" it speaks and how much it will communicate to "power." One of its basic errors is the absolute point of view from which it surveys the world and our foreign and domestic policies. This unrelieved black-and-white, either-or approach leads to exaggeration and over-simplification of a serious character. The authors are guilty of the same type of error as they criticize on page six—"a policy oriented predominantly around the military containment of a single rival cannot deal adequately with global problems." Neither can those "whose approach to foreign policy begins with the rejection of reliance upon military power."

This is not to impugn the motives of the writers. There is a lot of sensitive religion in the booklet, and if all had their dedication to solution of the problem of war we might move far toward its elimination. This is to emphasize that high-minded religion is not a substitute for logic nor imagination. Thus the "either-or" choice with which they confront the reader on page 50 may result from lack of imagination to produce other alternatives.

It is this which leads to a contradiction such as found on page 66: ". . . we have made no sweeping claims that it would work . . ." after having said on page 53: "There is . . . no other way to eliminate the scourge of war."

Inadequate Politics

Two other wrong assumptions underlie the total argument and find explicit expression in Chapter VI. The first is that ". . . war grows directly from the accumulated prejudices, selfishness, greed, and arrogance of individual men." If this were true, then war could not be ended among men so long as there is sin. The authors say on page 52 that this kind of utopia is not to be expected.

I want to join with the authors, though, to emphasize the moral demands made on all of us if we are to achieve this lofty goal.

I question further the statements

(*Continued on page* 214)

The Sunday School Lesson

By Russell E. Rees

July 24
The Southern Kingdom Overthrown
II Kings 24:20b; 25:1-12
Jeremiah 38:1-39; 14

Steven Vincent Benet is often quoted today when he says:

Life is not lost by dying! Life is lost
Minute by minute, day by dragging day,
In all the thousand, small, uncaring ways.

One reads the tragic story of Judah and realizes that this was so true of the nation then. Like people caught in the current of a waterfall, it is hard to tell the exact moment when one is really in the stream. Judah did not begin at the large end of disloyalty to God and of moral failure, but little by little the sins of which Jeremiah accused the nation, became the habits of the day.

In about 596 B.C. Babylon came and forced the city of Jerusalem to capitulate, and the leaders were taken away captives. Zedekiah was made a vassal king and was left the unpromising job of getting along with the poor people left by Nebuchadnezzar. But Zedekiah, against the advise of Jeremiah, began to flirt with Egypt and Assyria, and in 587 Nebuchadnezzar returned and laid siege to the city again. He virtually starved them into submission. The situation was so bad that, according to Lamentations 4:10, the mothers were actually eating their own children. Water was scarce and was sold at high prices, and then pestilence set in. At last the King and the army attempted to escape, only to be caught in the plains of Jericho, and fearfully punished.

Jeremiah was heartily against the foreign policy of the King and tried to dissuade him from conspiring with Egypt. Their trouble was, he said, that they violated the moral law of God, committing theft, murder, adultery, perjury, fraud, covetousness, slander, lying and treachery. Then he said, they cry, save us that we may go on sinning. The people were worshipping idols which were "like scarecrows in a cucumber field."

The final fall and destruction of Jerusalem was not due to military defeat alone, so the prophets insisted. Before they fell before the siege they had fallen inwardly and morally, and the destruction of the nation followed as a natural sequence. Durng the ten year period between the first and second sieges by Nebuchadnezzar, rather than having learned by past experience, Judah simply continued her headlong way toward disaster.

This lesson raises again the question of the role of religion in the life of a nation. The highway of history is strewn with the wreckage of nations and peoples. "Our little systems have their day, they have their day and cease to be." But why do they cease to be? Elton Trueblood has insisted that it is not what we are opposed to, but what we believe in which makes endurance possible in the world. And religion lifts up faith, and calls men to believe in and act upon great convictions. When a man or a nation loses its Great Affirmations, he or it can be led into all kinds of dark alleys.

July 31
The People Left In Judah
II Kings 25:10-12;
Jeremiah 40-44

When the captives were being sent to Babylon, Jeremiah was taken as one to be deported, but for some reason was released and allowed to return to Jerusalem. Gedaliah was appointed governor of Judah, and Jeremiah attempted to influence the actions of the governor. When Gedaliah was murdered by Ishmael the followers of Gedaliah asked Jeremiah to seek Jehovah's guidance as to their actions. When Jeremiah returned saying that the Lord said, stay in Jerusalem and do not flee to Egypt, they were unhappy.

Gathering up a company, these men took Jeremiah and fled to Egypt where some years were spent by the prophet. The significant part of Jeremiah's advice was that he counseled staying on in Jerusalem, saying that God had promised to care for them if they woud trust him. If Jeremiah is sometimes called the weeping prophet it was because his words, which to him were the inspired words of God, were so often disregarded. "The Lord our God has not sent thee . . . ," they said to him.

Chapter 44, which should be read, tells of the return to the worship of the queen of heaven. The argument advanced for her worsh was very simple. When we wo shipped her, the people said, w were well fed and prosperou When we followed the advice the prophets and quit worshippi her, we had all this trouble. which Jeremiah replied that it w because they had burned incen to other gods, and so had sinn against the Lord, that all the evi had come upon them.

In Jeremiah we see one of t great prophets of the Old Test ment. He was a man of profou convictions, the deepest of the being that the word of God was a tually revealed to him, and th once having heard that word could not go back upon it. H looked out upon his world and sa everything as the moving of God purpose, either to help and bless to challenge and punish men.

One of the biographers of t prophet, Dr. Gordon, writing **The Rebel Prophet**, points out t supreme importance of the state man, for "It is the statesman wh begins war and it is he who en it." But the chief distinction b tween the statesman and the po tician is that the statesman po sesses "the world mind." He think not just of his narrow circle, but terms of the whole world. Then declares that Jeremiah emerged a statesman because he possesse this world mind. He was appointe a prophet to the nations. He sa the large screen of the world, a he spoke the truth for God as saw it against this vast backdrop history.

There are all the usual foibles human nature involved in th story. The people were impatie because God did not "pass a mi acle" on their behalf, and turned the worship of idols. They mi trusted, as unpatriotic, a man wh wanted to put some of the blam on his own nation. They attempte to judge the situation purely on t basis of prosperity and sought a easy escape from their problem It was Jeremiah, almost alone, wh contended both for the justice God who punished, and also in t love of God who offered pard and hope of renewal.

We will never know, I suppos how much the influence of Jer miah counted in preserving for t future what was right and good the faith of Judaism.

Lessons based on "International Sunday Sch Lessons; the International Bible Lessons Christian Teaching," copyrighted 1951 by Division of Christian Education, National Co cil of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Elton Trueblood will be at Lake Pauc, Greentown, Pennsylvania, during ly and August working on the papers Pauline Trueblood with the prospect of ne kind of publication.

* * *

Friends of Ann Arbor, Michigan, are aking progress toward a prospective eetinghouse. They have been assured a sizeable loan and now are interested finding people who will make loans ge or small at 4 per cent for one to e years.

* * *

Russell Carter, Kansas Friend, anunces the meeting of the Triennial nference of the National Fellowship of dian Workers at Estes Park, Colorado, ly 7-12. Russell Carter is field reprentative of the Division of Home Misns of the National Council of Church-

* * *

Friends interested in entertaining forgn students in nearby schools may write ung Friends Department, Five Years eeting, 101 Quaker Hill Drive, Richond, Ind., for suggestions. "Hints to sts" gives excellent counsel to people no are concerned to give these stunts a wholesome experience of home e in America.

* * *

Matt Thomson of Minneapolis Friends eeting has accepted an appointment as eld Director of the Rural Development ogram under the American Friends rvice Committee in Orissa, India, for two year assignment. The Thomson mily will leave Minneapolis this sumer.

* * *

On June 20, 1930, three Friends, T. nney Brown, Edmund C. Stanton, and aniel N. Shoemaker, signed the certifite of incorporation making the Florida venue Friends Meeting of Washington, C., a legal entity. The following Janry the first Meeting for Worship was eld in the new Meetinghouse. This ear on January 20, the Friends of Flora Avenue Meeting observed their venty-fifth anniversary at monthly eeting supper.

* * *

James Hoge Ricks, a former Clerk of e Five Years Meeting, member of Richond, Virginia, Meeting, was recently nored for his more than thirty-eight ars of service as Judge of the Juvenile id Domestic Relations Court in Richond. A special scroll was presented to m by both the Virginia and the Nanal Councils of Juvenile Court Judges r his work not only in the court but in many other community enterprises.

* * *

The annual Summer Study Tour sponsored from a fund under the direction of the Friends World Committee, American Section, will include visitation and study of Friends Work beginning with the Five Years Meeting headquarters June 25-28, and including New York, Washington, D. C., and a four weeks' course at Pendle Hill. Persons on the Tour are Albert Borch, Piedmont, Calif.; Margarete Coe, Seattle, Wash.; Max Carr, San Antonio, Texas; Robert and Gladys Gray, Pasadena, Calif.; Pauline Hughes, Alberta, Can.; Joy Newby, Des Moines, Iowa; Lewis Savage, Leesburg, Ohio; and Gretchen Tuthill, Carlsbad, Calif.

* * *

Mary Helen Pemberton, a member of West Milton, Ohio, Friends Church, has been accepted as a member of the Sixth Institute of Genealogical Research at The American University, Washington, D. C., which will be conducted from June 20 to July 8. She does most of her research on the early Quaker families, and is presently working on the Coate-Coppock and allied families, continuing the extensive research of the late Ernest S. Parks. Miami County, Ohio, Historical Society, of which she is also a member, plans to hold its October meeting in the Friends Church at West Milton, combining it, if possible, with a display of the work of local artists, one of whom is Frances Clark Brown, pastor of West Milton Friends Church.

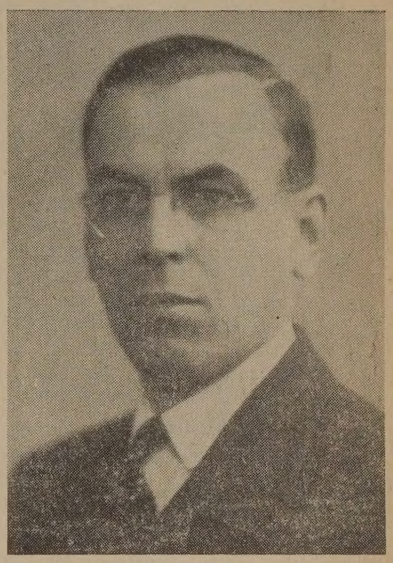
Burdens To Be Born

(*Continued from page 202*)

piness. The problem is an immediate one—what may we do to turn these declining years into years of contentment and happiness? Our text gives us the suggestion that for our last days to be on a satisfying basis, our first days have to be lived on a high level of noble thoughts and impulses.

Remembering our Creator in the days of youth will furnish us with something to look back upon in later life, which will fill our memories with things that are true and lovely and of good report, as St. Paul phrased it.

One way to get the most enjoyment out of the later years is to have an activated mind. When one keeps busy, one keeps up his interest in life. It is the people with no interests in their sunset years who say with Solomon, "I have no pleasure in them."



Russell E. Rees, who Joins Central Office Staff.

Personnel Changes in Central Offices

By action of the Executive Council Leonard Hall, who has served for five years as General Secretary and Editor for the Board on Christian Education of the Five Years Meeting, will become Secretary for Promotion and Finance of Five Years Meeting work near August 1st.

Leonard Hall was born and raised in Iowa, graduating from Penn College and later from Colgate-Rochester Divinity School. He has served in Friends pastorates at Farmington, New York, and Newcastle, Indiana, before coming to this present work with the Five Years Meeting. His wife, Zula Johnston Hall, was also raised in Iowa.

Taking his place as Secretary for the Board on Christian Education is Russell E. Rees who was born and raised in Vermillion, Illinois, and was graduated from the Friends Academy located there. Later he was graduated from Earlham College and then did five years of graduate work in Hartford Theological Seminary. His wife, Mary Somes Rees, was formerly of Salem, Massachusetts.

Russell Rees was called to the pastorate of the Union Street

Meeting in Kokomo in 1935, where he served until 1941, then going to the Chicago Monthly Meeting where he has served as minister and on the Executive Committee of the Chicago Regional office of the AFSC for ten years. He has been on the Executive Council of the Five Years Meeting for five years.

In the field of Christian Education, he has served as Chairman of the Christian Education Committee of Western Yearly Meeting and has been on the Board on Christian Education of the Five Years Meeting twelve years, five of which he was chairman. He writes the comments on the Sunday school lessons for *The American Friend.*

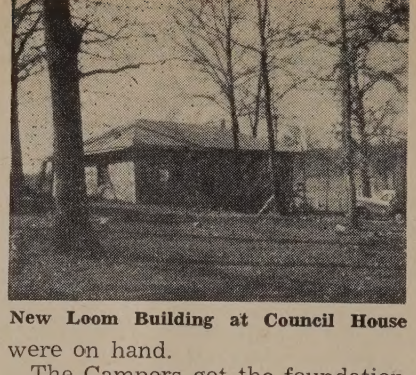
Faith and Works at Council House

Weaving at Council House was started three years ago on faith alone. The Ladies' Aid had been meeting on Tuesdays to quilt for a number of years. Larry and Lucille Pickard suggested that weaving might interest them. The president of Friends University suggested, if looms could be found, teachers from the University might be willing to conduct a short weaving school.

Friends papers carried the plea for the loan of "Grandmother's loom," and in a few weeks several looms came, and the weaving school was held.

When it was suggested that the Young Friends might hold a Work Camp at Council House, the project of constructing a building to house the looms was given priority. Plans for a loom house, forty-eight by twenty-four feet, were drawn up. It was planned to use one end for storage and a guest room. A number of projects were begun by the church and community to raise money for the building, including monthly suppers, the sale of the woven material, and the young people helped by putting out a "Lord's Acre" of sweet corn.

Meanwhile the men started to cut logs from various wood lots. Each person who could was asked to donate five trees. There was a good response, and soon there were from four to five thousand feet of lumber stocked and ready. Nineteen truckloads of gravel for concrete were hauled. Thus, by the time the Work Camp was ready to start working in June, 1954, all the local building material and $500



New Loom Building at Council House

were on hand.

The Campers got the foundation in, most of the block made, and the walls up to the base of the windows. They poured the concrete floor and laid the floor on the basement end.

When cooler weather arrived in October, the men of the community took over where the Campers left off. There is still more work to be done, but the weaving has now been moved out of the basement, and the women are enjoying the new building. About $900 has been raised and spent on the building. This is but a small part of the real cost, for the days of consecrated labor by nearly everyone in the community can not be measured in terms of dollars. Faith and works have brought results.

Lawrence Pickard

Letter from Russian Delegation

(*Continued from page* 208)

of walking down ordinary streets and window-shopping. Our interpreter was with the Russian Baptists who visited Sweden and met Swedish Friends, so she is acquainted with Friends reliigous concerns, and is of much help to us.

We are here primarily as religious visitors, and we have found our contacts with Russian Baptists (the Protestant group in Russia) very meaningful. We spoke to crowded churches in Leningrad and again in Moscow, and I think Wroe Alderson spoke our mind when he said that the phrase "cloud of witnesses" would hereafter remind him of the Russian Baptists. Each of the two cities has one Baptist church, in which several weekly services are held. The Baptists were most receptive to us. They traditionally rise in answer to a greeting, so Clarence Pickett's bringing of good wishes from our group, from American Quakers, from London Learly Meeting, and from Swedish and Finnish Friends and friends of Friends resulted in quite a response from the 2,(Baptists present. We have felt common bond of faith with the people, and their singing of "God With You Till We Meet Again," a companied by the waving of 2,(white handkerchiefs, genuine moved us.

We hope to contact Bapt groups as we go outside Mosco

Eleanor Zelliott

Pamphlets for Peace

(*Continued from page* 211)

on political relevance found pages 56 to 59. ". . . the immedia impact of a commitment to no violence is to liberate *individua* . . . Herein lies its immediate poli cal relevance." Such a man m not be "free" but merely detach He is not necessarily effective communicating his witness to l fellow citizens. He may be ignor Not all acts of non-conformity li those cited on page 57 have had prophetic and morally progressi effect. Some have been mere irrational or rebellious.

"All Have Sinned"

Is there a key in the paragra at the bottom of page 58? "co mitment to non-violence frees m from the painful dilemma . . . If it only could. We are so mu "members one of another" that v cannot thus set ourselves moral over against the rest of men. V must live with the tension of t "painful dilemma." Thus may v learn the oneness of mankind.

We hope not too many will a cept the implication of the boo let that this is *the* pacifist positic

BIRTHS

COMPTON—To Walter and Ruth Esth Bloom Compton, RR 1, Xenia, Ohio, a s Michael Eugene, on May 21.

DEHART—To Howard and Carolyn Ro DeHart, West Milton, Ohio, a s David Lyndall, on June 1.

MENDENHALL—To James and Marga Mendenhall of Bethel Friends, Indiana. son, David Lee, on May 16.

STEWART—To Morris and Ida M Darding Stewart of Bethel Friends, In a daughter, Teresa Lynn, on May 18.

YOUNG—To Everett and Doris Young Hopedale, Mass., a daughter, Nancy L on April 24.

MARRIAGES

HOWARD-DAVIS—Mrs. Melva Dav Greenfield, Ind., to Ralph Howard, I dianapolis, Ind., at the home of M Herschel Hardin of RR 1, Greenfield, t daughter of Mrs. Davis, on May 15. T service was performed by Albert Bohnert, pastor of Greenfield Frien Church.

DEATHS

BERTLETT—Myra Frye Bertlett on May at Los Angeles, Calif., aged 59 years. e was born in the Kickapoo communi- in Oklahoma, and as a baby was pted by Elizabeth Test and Lina B. nt, workers at the Kickapoo Mission. e moved with them to Wichita, Kansas, l after their death she went to Cali- nia. She was instrumental in starting Indian Center in Los Angeles, for ny years taking the lead to keep it in ration. She continued active in the nter after it was taken over by the erican Friends Service Committee. ra Frye made many friends both ong Indians and Whites. Her life was ly given in service to Indian people m many tribes. Funeral services were d for her in Los Angeles with burial the family burial place in Oklahoma. memorial service was held in the kapoo Mission on June 5.

CAIN—Iva Belle Cain on April 18 in nt County, Indiana. She was born y 16, 1886, in Grant County to Phillip l Mary Renbarger and had lived in s area most of her life. On March 28, 6 she was married to Cordia Cain. She s a faithful member of the Bethel ends Meeting where she was a Sun- school teacher and elder, also serv- on committees until failing health vented it. She taught school in Rich- d Township. She will be remembered her counseling and guidance which e her the title of "a true mother in ael." Survivors are her husband; two ighters, Delores Stewart, R. 1, Jones- o, Ind., and Zona Poe, Roseburg, Ind.; ee grandchildren; two brothers; three ers; and a half sister. Services were d at the Bethel Friends Meeting with pastor, William Wagner, in charge, isted by Xen Harvey, pastor of Fair- unt Friends.

PEELLE—John B. Peelle on April 22, 5, Washington Courthouse, Ohio, aged He was born March 4, 1859, the son Mark and Mary Ellen Jessup Peelle and the youngest of five children. He lived on the farm where he was born in the Grassy Run community until he was past 80, after which he moved to Wilmington. He was the last of thirty-two cousins brought up in the Grassy Run Community. His first wife, Harriet F. (Greene) Peelle died in 1934. His second wife, Della Gates (Hunt) Peelle died in 1951. He graduated from Wilmington College in 1884, and for a number of years served on the Board of Trustees of Wilmington College. He was always active in educational and church work and a prominent farmer in the county. The nearest surviving relatives are two nephews and two nieces: Garnet January and Clinton Peelle of Wilmington, Ohio, Miss Marley Ellen Briggs of Jamestown, Ohio, and Mrs. Mae January Edgerton of Westtown, Pa. Memorial service was held April 30 in the Friends Church in Wilmington with A. Ward Applegate in charge. The ashes were interred in Grassy Run cemetery.

PRAMER—Minnie M. Pramer on June 1 at Xenia, Ohio, aged 71 years. She was a birthright Friend, and for many years a member of Xenia Monthly Meeting where she was faithful in attendance and service. She was also an active member of Xenia WCTU for several years. In 1910 she was married to Otis Pramer. She was in failing health for sixteen months from a paralytic stroke. Surviving are her husband; a son John, Cedarville, O.; and a daughter Ruth Harner, Xenia. Another son, Paul, died in infancy. Services were conducted by D. Aldean Pitts, pastor of Xenia Monthly Meeting, assisted by DeElla L. Newlin, a former pastor.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 103th Street. Russell E. Rees, Minister. 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline. Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m in Room 218, Florida Union Building on the University campus.

Grand Junction, Colorado — Friends Church, Orchard Avenue, and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 1536 Main.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church. Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California — First Friends Chur 2540 E. Orange Grove Avenue. 9:45 a.m.; Chu School; 11:00 a.m., Meeting for Worship. Ph Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 1 a.m., 17th Street and Glendale Avenue; Gr Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, 35th Ave. and Main St., Bible School 9:45 a Worship 11:00 a.m., Christian Endeavors p.m., Evening Service 7:30 p.m., Prayer Meet Wed., 7:30 p.m. Foster or Hawthorne Tro Bus to S.E. 35th Place. Gerald W. Dillon, M ister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, Grove Ave. Worship 11 a.m. Visiting Friends ways welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—East Long Island Meeting at 3 p.m., on the first third Firstdays at the Parish Hall, Sound A nue and Church Lane, Riverhead, New Y Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting Worship and First-day School. First-day at a.m., Scarsdale Friends Meeting, 133 Poph Road. Clerk: Frances B. Compter, 17 Hazel Drive, White Plains, N. Y.

Seattle, Washington—University Friends me ing, 3959 15th Ave., N. E. Phone Evergreen 2 Meeting for worship 10:00 a.m. Religious dis sion 11:00 a.m.

Seattle, Washington — Friends Memorial, 80th St. and 24th Ave., N.E. Bible School 9 Worship 11:00 a.m. and 7:30 p.m. Take Roosevelt 80th St. bus. L. Merle Green, minis PI 7307.

Shrewsbury, New Jersey—Meeting for w ship, 11 a.m; First Day School, 10 a.m., in Meetinghouse, corner Broad St. and Sycam Ave. For information contact Edna Carpen 55 New York Ave., Ocean Grove. Teleph Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meet 27 Saratoga Ave.; Worship 11 a.m.; Study a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, Nineteenth Ave., S. E. Meeting and First School at 11 a.m.

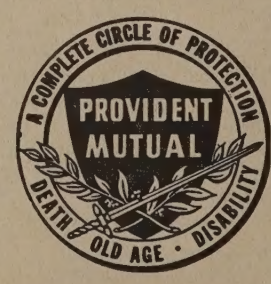
Tucson, Arizona — Friends Meeting, 129 Warren Ave.; worship, First Days at 11 For information write John A. Salyer, 745 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Fri Meeting of Washington, 2111 Florida Ave., N one block from Conn. Ave. Meeting for Wor First-days at 11 a.m. First-day School at 10

Whittier, California — East Whittier Fri Church, 15911 E. Whittier Blvd. Church Sc 9:30; Morning Worship 10:45; C. E. 6:30; ning Worship 7:30, Stacy E. Wesner, Minis 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Chu Philadelphia St. and Washington Ave. programmed Meeting 8:30 a.m.; Church Sc 9:30 a.m.; Morning Worship 11:00 a.m.; C tian Endeavors and Groups 7:30 p.m. Office dress. 310 E. Philadelphia St. W. Oscar Marshburn, Clerk; Robert E. Cope, Minis Phone 43-467.

Wichita, Kansas—University Friends Chu University Ave. at Glenn. Church School a.m. Worship 10:00 a.m., 7:30 p.m. Youth Gr 6:30 p.m. Prayer Meeting, Wednesday 7:30 Ministers: Harold Walker, James Thomas, Gordon. Office phone, AMherst 2-3373.



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